1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
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in carrying it. A moderately large pig is carried on a pole resting on the shoulders of two men. A very large one requires four men to carry it.

The pig belongs to the man who has hunted it, but if he has had other men's dogs with him they will receive a portion of the animal.[1]

A type of phalanger is found in the bush and is also hunted. Two men go off to the bush together, and, if an animal is sighted in a tree, one man climbs up while the other waits below. The man up the tree will shake the branch on which the animal is, or, if there is a vine, pull it. As the animal falls down the man below catches it. The two men break the legs of the animal and later at home kill it by strangling.

BASKETRY AND WEAVING

Baskets are of the most simple, crude type, and are merely the plaited leaf of the coconut tree. Both men and women make them, each for their own use. They last but a short time, and then new ones are made. The woman has her own basket in which she carries the produce from the garden. The man will hastily make a basket to carry the remains of food home from a feast. A man will also always have a very small envelope-shaped basket in which to carry his betel-nut, his *lest* (powdered lime), tobacco, pipe, etc. There is no decoration on any of the baskets, and they are all of a temporary and crude type.[2]

The only weaving is that of fishing-nets, and this is done by the men only. Not all men can weave the nets, but a few are noted for their skill in it; these few at the present time are old men. The fiber is vine from the bush. One end of the

[1] The pig-hunting is taken from descriptions given to me by men who were hunters. I did not accompany any of them on their hunting expeditions.

[2] But the natives were extremely interested in some rather ornate baskets from Ceylon that I had with me, and examined them with much eagerness.

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which he walked up and down singing and talking. He gave once more the reason for the feast, said they had now "marked" all the pigs, and then made a few more remarks about the size of the animals and the number of men present.

Finally, each man makes a rude coconut-leaf basket in which he carries home the remains of his food. But before they leave, the men carefully clean the cemetery and throw all debris into the sea, near which the cemetery is always placed. Not a scrap of food nor any other refuse, such as a leaf "plate," remains, the cemetery being left in the same neat condition that it was in before the feast. This work done, hands are washed in the sea (the sea as a finger bowl is one of its many uses for the native), and then the men drift away singly or in small groups, each carrying his basket with the remains of the food.

Reciprocity Between Moieties

This ritual feast, held on all occasions of importance to the individual or to society, is also frequently the time when the principle of reciprocity between both moieties and localities is seen in full play.

At the feminine feasts, such as pregnancy, birth, first menstruation, and marriage, where there is a distribution of food, the women of the Eagle moiety bring taro which is given to the women of the Hawk moiety, and the women of the Hawk moiety likewise bring taro which in turn is given to the women of the Eagle moiety. This exchange is never omitted. The Eagle women bring their taro, prepare it for baking, and then place it in the liga themselves. They do not forget just where their bundles have been placed. Removing them from the liga, they give them to the women of the Hawk moiety, who do likewise to the women of the Eagle moiety. The taro is of course all exactly the same and prepared in the same fashion, so that one gets exactly what one has given. But it is the ritual exchange between the moieties that is important. At some feasts uncooked taro is exchanged. At the feast, when the men eat, this act of reciprocity does not take place among them: the food is opened up in the cemetery and the taro is distributed regardless of moiety.

Reciprocity Between Villages

It is the uncooked taro that is most often the object of exchange between the women of different villages at intervillage feasts—usually mortuary and malanggon ones. Sometimes the exchange does not always take place at the one feast. The women of Lesu may go to a feast at Ambwa, three miles away, and receive much taro. At a later time the women of Ambwa will come to a similar feast at Lesu and receive taro as a return gift.